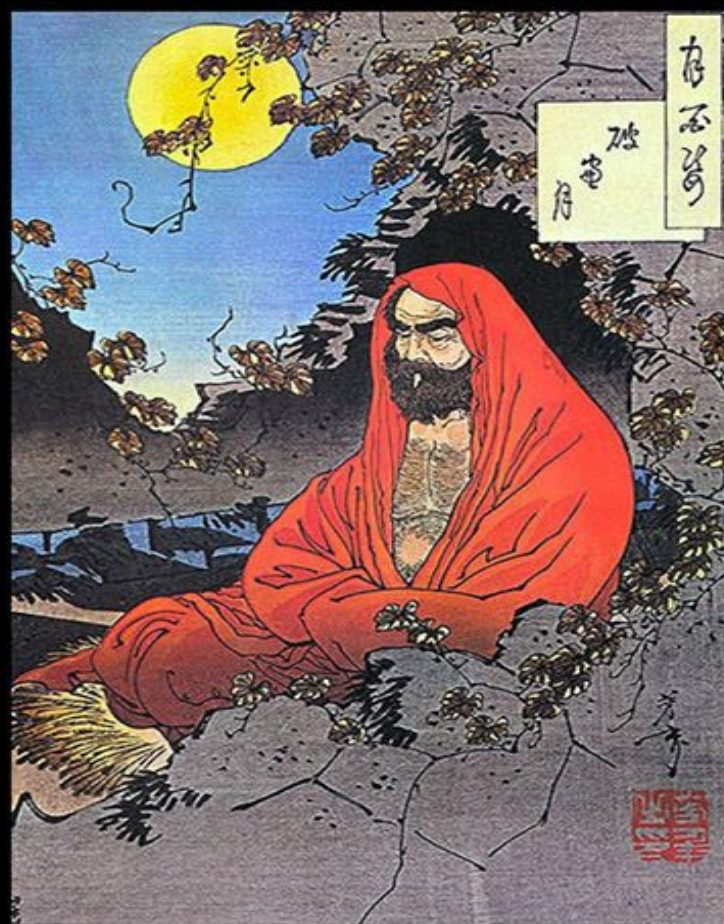


On Martial Arts, Zen, and the Blue- Eyed, Red- Bearded Barbarian



Ali Aliabadi

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Ostara Publications

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Throughout history, many conquerors have attempted to destroy the cultures of their defeated enemies. To cite an example, this was seen in the Japanese occupation of Korea (1910—1945), where the public usage of the Korean language and culture were outlawed on Korean soil, and a rewriting of Korean history (through a Japanese bias) was undertaken.

Such an attempt at complete eradication of one culture by another has almost always been carried out with brute force and with swift retaliation against any resistance.

More recently, however, with the manipulation of mass media, entire nations have become subjected to alien ideas by a much more effective method.

Whereas previously the brazen invaders would attempt to change their subjects by fiat and coercion, and in the process would expect almost immediate compliance, the new invaders resort to a more subtle and patient technique: social psychology, which in time inculcates regret, shame, and self-loathing (even self-laceration) among the conquered.

One of the most successful suggestions of this sort of mass brainwashing has been the idea – repeated ad nauseam – that the occupied nations of shared racial stock have nothing to be proud of, that everything worth knowing, studying, and enjoying, has been the product of other races; e.g., the Amerindians taught oneness with Nature, the sub-Saharan Africans have a musical “soul”, etc.

The host nation, as a result of decades of “education”, has come to believe that everything — from the very development of civilization to the invention of the inconsequential “doh `nob” (i.e., door knob) — has been the product of the creative genius of others, and that the host nation itself has achieved nothing.

[\[1\]](#)

With such dogma has come the glorification of “others”.^{[\[2\]](#)} That such a “belief” could be manufactured and then accepted is indeed novel in the annals of history, but that its adherents are the very people whose past attests to the

greatest creators, discoverers, and adventurers is outright unbelievable!

It is not the goal of this article to rehash the easily attainable knowledge of this people's list of achievements, but to add to that list a previously little known fact that will come to many as a serendipitous discovery.

For even to those who have "ears to hear and eyes to see", that is, for those who know that Whites^[3] had been apotheosized by non-Whites in previous centuries^[4] and are still idolized, albeit in a round about way today,^[5] it should come as a delightful surprise that the highly-esteemed figure believed to be the inventor of Far-Eastern martial arts was in fact White — Nordic White — and that this man is none other than the very essence of the philosophy of the Far East, especially in Japan.

The god-like being that I am referring to is the *non plus ultra* of not only martial arts, but of Zen Buddhism: Bodhidharma, also known as the "Blue-Eyed Barbarian" (Cleary, J. C., 1988; Cleary, T., 1978; Corless, 1989; Iryon, 1972; Reid and Croucher, 1983; Soothill and Hodous, 1969; Yuanwu, 1961) and/or the "Red-Bearded Barbarian" (Cleary, T., 1978; Corless, 1989; Heine, 1996; Yamada, 2004).^[6]

As Western students know, Buddhism — which later denigrated into a religion — has been one of the dominant philosophies in practically every nation of Asia. From Iran and to far-away Indonesia, Buddhism has played a role.

Unfortunately, what many of them do not know is Buddhism's Nordic origins. Although these students can allude to innumerable Oriental works of art that portray the Buddha as a Mongoloid, what they fail to realize is that nations that adopt another race's gods and heroes often end up changing them to resemble their own physiognomies. Consequently, though most depictions of the Buddha show him to be a Mongoloid, some show him in a truer fashion.^[7]

An example of such racial transformation can be observed in the Korean grotto, Sokkuram. There a Buddha with Oriental features is seated in his usual meditative posture with his White disciples in a semi-circle behind him (Adams, 1991).

Thus, the Koreans, as late as the 8th century A.D. knew that the Buddha's original disciples were White, even if they portrayed him as a Korean.^[8]^[9]

According to the Chinese, the propagators of Buddhism came from the

“Western Regions” (central Asia and India), such as the Kushan Empire^[10] (c. 1st – 3rd cent. A.D.) whose emissaries arrived via the Silk Road and “contributed vastly” to propagating Buddhism (Grousset, 1970). Most of the translators of Buddhist *sutras* from Sanskrit to Chinese were also central Asians (Kakhun, 1969).^[11]

The appellations “Blue-Eyed Barbarian”^[12] and “Red-Bearded Barbarian”^[13] were common monikers for foreign monks who proselytized Buddhism among the Chinese (Cleary, J. C., 1988; Cleary, T., 1978; Heine, 1996; Yamada, 2004), a fact born out by the Bezeklik murals (7th–10th centuries A.D.) of Western China which depict Buddhist monks and merchants with just such physical features (Day, 2001).

Indeed, the Sage of the Sakas,^[14] “Sakyamuni”,^[15] is known to have had blue eyes, considered to be one physical characteristic of a “Great Man” (Walshe, 1995).

Bodhitāra (ca. 461–534 A.D.)^[16] was the third son of the southern Indian^[17] King “Incense Arrival” (Yüan, 1990), a member of the Ksatriya (warrior-caste) (Broughton, 1999). Converted to Buddhism by his mentor, the 27th patriarch of Buddhism, (Yüan, 1990), committed himself to the life of an anchorite shortly after his father’s death. With his name changed to Bodhidharma (“enlightenment-law”), he traveled to China to preach Buddhism.

According to the earliest sources Bodhidharma arrived in China on foot (Dumoulin, 1988; Yang, H.C. 1984), though other sources state that he went by sea (Dumoulin, 1988; Suzuki, 1933; Yüan, 1990), landing in Guangzhou^[18] à la Lohengrin, in a swan-boat, as depicted in a mural in “The Temple of the Pagoda of the Sixth Patriarch’s Hair.”

Though he arrived in southern China, his final destination was in the north. In order to get there, however, he had to cross the Yangtze River “miraculously” by standing on a single reed^[19] (Broughton, 1999; McFarland, 1987; Wang, 1988), a feat commemorated in many Far-Eastern works of art. Having crossed the Yangtze, he traveled to the Shaolin Temple.

Like many other important Buddhist temples and pagodas, the Shaolin Temple (“little – or young – forest”), was founded by and dedicated to a non-Chinese monk, the Indian Buddhahadra or Ba-tuo, in 496 A.D. (Broughton, 1999; Wang, 1988).

The Shaolin Temple is known as the home of martial arts. One can open up any martial arts manual or work and as a preface to the art, there will be an expostulation of its history. All books or manuals on this peculiarly “Eastern” art — bar none — should they include its history, attest to the same place of origin and founder, the Shaolin Temple and Bodhidharma. It is remarkable that Whites do not know that this most “Oriental” art is in fact White in origin. Orientals, however, do!

Bodhidharma’s stay at the Shaolin temple proved to be quite fruitful. Early on, having noticed that the monks lacked vigor and physical prowess, he introduced stretching and breathing exercises (Yang, J.-M. 1989).

Out of this initial practice grew eventually the art of fighting with fists, feet, and weapons. Bodhidharma is also believed to be the inventor of tea [\[20\]](#) (McFarland, 1987; Red Pine, 1989). Legend has it that one day he fell asleep during meditation and was so angered at his weakness that he cut off his eye lids. His tears fell on the ground and grew into tea bushes. Hence, the tradition of monks drinking tea to stay awake during meditation (McFarland, 1987; Red Pine, 1989).

More important than martial arts to the Far East was Meditation Buddhism. Meditation — (in Sanskrit), Chan (in Chinese), and Zen (in Japanese) — Buddhism became another hallmark of the Shaolin temple. In this version of Buddhism, meditation is the sole source of enlightenment. Incantations, good deeds and prayers do not amount to a hill of beans. Perhaps Bodhidharma summed it up best in his famous dialogue with the Chinese emperor Wu of the Liang dynasty (Broughton, 1999; Suzuki, 1961; Yüan, 1990):

Emperor Wu: “Since my accession to the throne, temples have been built, scriptures copied, and monks saved without number. What kind of merit has been accumulated?”

Bodhidharma: “No merit.”

Emperor Wu: “Why no merit?”

Bodhidharma: “Such deeds bear but small fruits of the human and heavenly worlds, and are causes of births and deaths. They are like shadows following objects. They look as if they exist but have no reality.”

Emperor Wu: “Then what is true merit?”

Bodhidharma: “The pure wisdom is wonderfully complete, and the nature of its essence is immaterial. Such merit as this is not to be sought by worldly means.”

Emperor Wu: "What is the first principle of the Sacred Teaching?"

Bodhidharma: "It is vastness itself. There is nothing holy."

Emperor Wu: "Who is speaking to me?"

Bodhidharma: "I don't know."

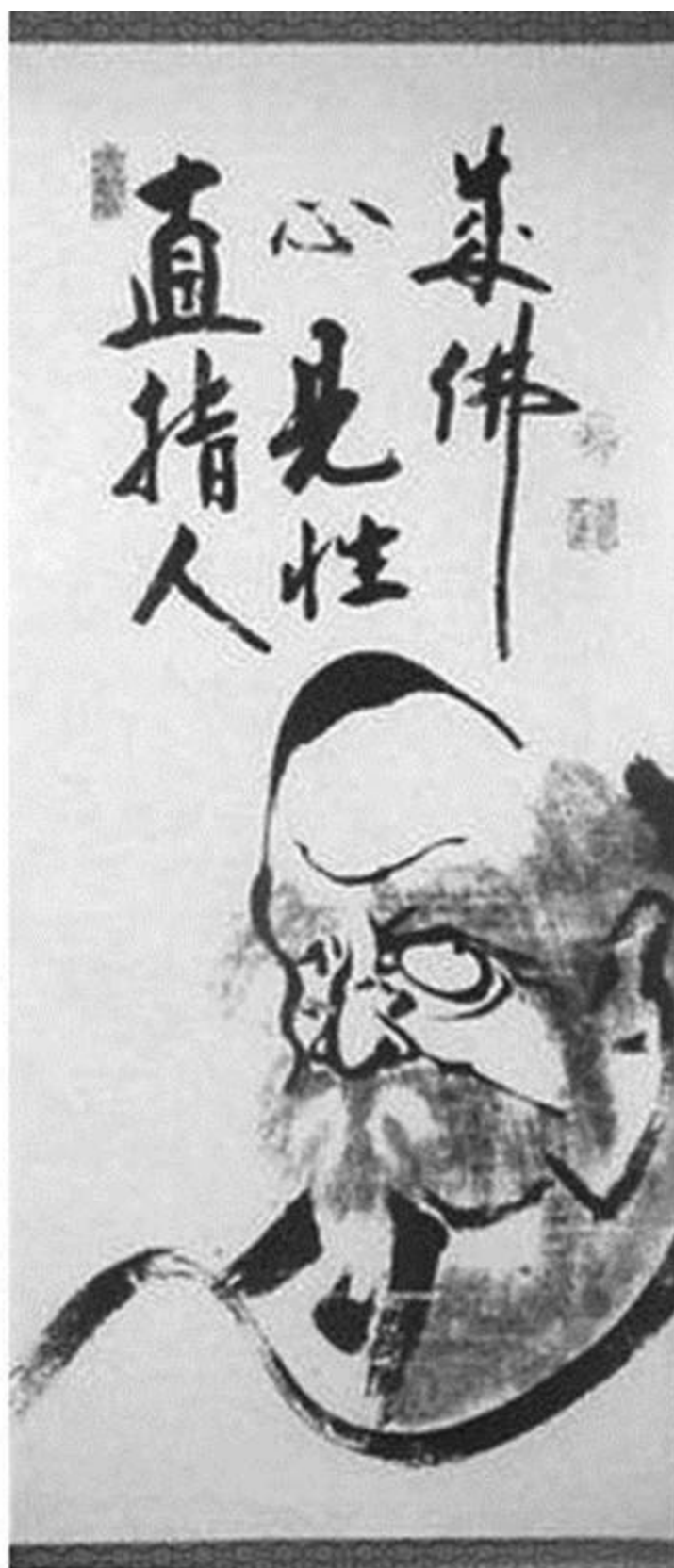
The Emperor could not understand these words of the Master.

During his tenure at the Shaolin temple, Bodhidharma was said to have migrated up the side of a mountain and spent nine years in meditation (Broughton, 1999; Red Pine, 1989; Wang, 1988; Yüan, 1990; Yuanwu, 1961). He was so sedulous, the legend further claims, that during meditation his arms and legs fell off, the intense stare of his eyes bore holes into the cave wall, and his body left its shadow on the wall (McFarland, 1987; Wang, 1988).

To commemorate this patron of meditation, the "Blue-Eyed Demon", many artists dedicated artwork, stellae, a gate (with the inscription "Where meditation leads to wonder"), and a very large statue of a very un-Chinese looking monk, built in 1997.

In time Bodhidharma's Chan Buddhism spread throughout China and to neighboring Korea where Chan became Son, and the Chinese name for Bodhidharma, Damo, became Dalma. In Korea, the 28th patriarch of Buddhism, in direct succession of the Buddha, has a mountain and temple named after him. [\[21\]](#)

As Chan or Son Buddhism spread across Asia (even to Tibet and Vietnam [\[22\]](#) [\[23\]](#)), it made its way to Japan. During the 12th and 13th centuries Bodhidharma's fame reached Japan where he was renamed Daruma and his esoteric philosophy became known as Zen Buddhism (Dumoulin, 2005; McFarland, 1987; Suzuki, 1953).



(Bodhidharma by Hakuin Ekaku (1686-1769). It reads: "Zen points directly to the human heart. See into your nature and become Buddha.")^[24]

The island nation's new religio-philosophical orientation would eventually permeate every aspect of its culture: its gardening (stone and rock landscaping), its elaborate and rigidly structured ceremony of tea-drinking and

tea ceramics, its architecture, calligraphy, drama paintings,^[25]^[26] poetry,^[27] flower arrangements, even its popular pastimes^[28] (Dumoulin, 2005; McFarland, 1987; Suzuki, 1953). Zen became the foundation stone for not only Japanese martial arts (especially archery and swordsmanship;^[29] Dumoulin, 2005; McFarland, 1987), but also for the Japanese code of chivalry, Bushido ("The Way of the Warrior") (Dumoulin, 2005).

Many disciples of Bushido, better known as the Samurai,^[30] among them their most famous member, Miyamoto Musashi (1584—1645; Dumoulin, 2005; McFarland, 1987), were Zen artists.^[31] The Samurai had paintings of Bodhidharma even on the hilt guards of their swords (McFarland, 1987).

Even wishing for something desirable became associated with the Bodhidharma cult. While wishing, one eye of a Bodhidharma head-doll^[32] is colored black, and if the wish later came true, the other eye would be colored (the same color). Other examples of the cult included Bodhidharma toys with a Zen adage, bawdy paintings depicting Bodhidharma, and eggplants and snowmen ("Snow Daruma") thought to represent Bodhidharma in meditation (Addiss, 1989; McFarland, 1987).^[33] There are even Bodhidharma temples, an association, festivals, and markets (McFarland, 1987).



Bodhidharma by Fugai Ekun(1568—1664).

Not all of the claims of Bodhidharma's accomplishments go unchallenged. There is a debate on whether or not he even existed and that he ever authored any of the tracks attributed to him. Skeptics deny that he introduced martial arts to the Far East. Chinese nativists asseverate that the art is indigenous to China; maybe, but then, maybe not.

As most ancient works point to southern India as Bodhidharma's birthplace, it is quite fitting to find that not only did it house the great Buddhist Empire of the Pallava^[34]^[35]^[36] Dynasty^[37]^[38]^[39], but that there is also a martial art^[40] native to that region: kalaripayattu^[41]^[42] (Zarrilli, 2003).

In the final analysis, even if Bodhidharma was nothing more than a will-o'-the-wisp, a pious wish of Buddhists to justify themselves and give themselves airs, the fact remains that many peoples of the Orient, especially the Japanese, venerate this figure, a White man!

It has already come to light among interested Whites that the aborigines of the New World are beholden to such mythic figures as Quetzalcoatl, Kukulcan, Kon-Tiki Viracocha, et al.^[43] (Gordon, 1971; Heyerdahl, 1953, 1960, 1976; Keeler, 1960).^[44]^[45]^[46]

Throughout history, Whites have played the most pivotal role in the world. Isn't it about time that this fact became known, especially during this very dark period, that the White world, rather than being ashamed of it, should declare proudly and forthrightly, "We *Are* the World!"?

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Recent Scientific Findings Showing a Nordic Genetic Influence and Presence in Ancient China

1. Genetic testing reveals awkward truth about Xinjiang's famous mummies

(AFP) 19 April 2005

URUMQI, China - After years of controversy and political intrigue, archaeologists using genetic testing have proven that Caucasians roamed China's Tarim Basin 1,000 years before East Asian people arrived.

The research, which the Chinese government has appeared to have delayed making public out of concerns of fueling Uighur Muslim separatism in its western-most Xinjiang region, is based on a cache of ancient dried-out corpses that have been found around the Tarim Basin in recent decades.

"It is unfortunate that the issue has been so politicized because it has created a lot of difficulties," Victor Mair, a specialist in the ancient corpses and co-author of "Mummies of the Tarim Basin", told AFP.

"It would be better for everyone to approach this from a purely scientific and historical perspective."

The discoveries in the 1980s of the undisturbed 4,000-year-old "Beauty of Loulan" and the younger 3,000-year-old body of the "Charchan Man" are legendary in world archaeological circles for the fine state of their preservation and for the wealth of knowledge they bring to modern research.

New findings and discoveries

In historic and scientific circles the discoveries along the ancient Silk Road were on a par with finding the Egyptian mummies.

But China's concern over its rule in restive Xinjiang has widely been perceived as impeding faster research into them and greater publicity of the findings.

The desiccated corpses, which avoided natural decomposition due to the dry atmosphere and alkaline soils in the Tarim Basin, have not only given scientists a look into their physical biologies, but their clothes, tools and burial rituals have given historians a glimpse into life in the Bronze Age.

Mair, who played a pivotal role in bringing the discoveries to Western

scholars in the 1990s, has worked tirelessly to get Chinese approval to take samples out of China for definitive genetic testing.

One expedition in recent years succeeded in collecting 52 samples with the aide of Chinese researchers, but later Mair's hosts had a change of heart and only let five of them out of the country.

"I spent six months in Sweden last year doing nothing but genetic research," Mair said from his home in the United States where he teaches at the University of Pennsylvania.

"My research has shown that in the second millennium BC, the oldest mummies, like the Loulan Beauty, were the earliest settlers in the Tarim Basin.

"From the evidence available, we have found that during the first 1,000 years after the Loulan Beauty, the only settlers in the Tarim Basin were Caucasoid."

East Asian peoples only began showing up in the eastern portions of the Tarim Basin about 3,000 years ago, Mair said, while the Uighur peoples arrived after the collapse of the Orkon Uighur Kingdom, largely based in modern day Mongolia, around the year 842.

"Modern DNA and ancient DNA show that Uighurs, Kazaks, Krygyzs, the peoples of Central Asia are all mixed Caucasian and East Asian. The modern and ancient DNA tell the same story," he said.

Mair hopes to publish his new findings in the coming months.

China has only allowed the genetic studies in the last few years, with a 2004 study carried out by Jilin University also finding that the mummies' DNA had Europoid genes, further proving that the earliest settlers of Western China were not East Asians.

Mixed opinions...

In the preface to the 2002 book, "Ancient Corpses of Xinjiang," written by Chinese archeologist Wang Huabing, the Chinese historian and Sanskrit specialist Ji Xianlin soundly denounced the use of the mummies by Uighur separatists as proof that Xinjiang should not belong to China.

"What has stirred up the most excitement in academic circles, both in the East and the West, is the fact that the ancient corpses of "white (Caucasoid/Europid) people' have been excavated," Jin wrote.

"However, within China a small group of ethnic separatists have taken advantage of this opportunity to stir up trouble and are acting like buffoons,

(styling) themselves the descendants of these ancient “white people” with the aim of dividing the motherland.”

Further on, in an apparent swipe at the government’s lack of eagerness to acknowledge the science and publicize it to the world, Ji wrote, “a scientist may not distort facts for political reasons, religious reasons, or any other reason”.

Meanwhile, Yingpan Man, a nearly perfectly preserved 2,000-year-old Caucasoid mummy, was only this month allowed to leave China for the first time, and is being displayed at the Tokyo Edo Museum.

The Yingpan Man, discovered in 1995 in the region that bears his name, has been seen as the best preserved of all the undisturbed mummies that have so far been found.

Yingpan Man not only had a gold foil death mask — a Greek tradition — covering his blonde bearded face, but also wore elaborate golden embroidered red and maroon garments with seemingly Western European designs.

His nearly 2.00 meter (six-foot, six-inch) long body is the tallest of all the mummies found so far and the clothes and artifacts discovered in the surrounding tombs suggest the highest level of Caucasoid civilization in the ancient Tarim Basin region.

When the Yingpan Man returns from Tokyo to Urumqi where he has long been kept out of public eye, he is expected to be finally put on display when the new Xinjiang Museum opens this year.

China has hundreds of the mummies in various degrees of dessication and decomposition, including the prominent Han Chinese warrior Zhang Xiong and other Uighur mummies.

However, only a dozen or so are on permanent display in a makeshift building until the new museum is completed.



The Xiaohe Beauty (21st century to 4th century BC) found at the Small River Cemetery in China. Along with other mummies found in the Takla Makan Desert, this mummy has blonde hair.

2. Europeans in Ancient Eastern China:

Molecular Biology and Evolution 17:1396-1400 (2000)

Society for Molecular Biology and Evolution

Genetic Structure of a 2,500-Year-Old Human Population in China and Its Spatiotemporal Changes

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Abstract

To examine temporal changes in population genetic structure, we compared the mitochondrial DNA (mtDNA) sequences of three populations that lived in the same location, Linzi, China, in different periods: 2,500 years ago (the Spring–Autumn era), 2,000 years ago (the Han era), and the present day.

Two indices were used to compare the genetic differences: the frequency distributions of the radiating haplotype groups and the genetic distances among the populations.

The results indicate that the genetic backgrounds of the three populations are distinct from each other.

Inconsistent with the geographical distribution, the 2,500-year-old Linzi population showed greater genetic similarity to present-day European populations than to present-day east Asian populations.

The 2,000-year-old Linzi population had features that were intermediate between the present-day European/2,500-year-old Linzi populations and the

present-day east Asian populations.

These relationships suggest the occurrence of drastic spatiotemporal changes in the genetic structure of Chinese people during the past 2,500 years.

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Genetic Structure of a 2,500-Year-Old Human Population in China and Its Spatiotemporal Changes

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European/2,500-year-old Linzi populations and the present-day east Asian populations. These relationships suggest the occurrence of drastic spatiotemporal changes in the genetic structure of Chinese people during the past 2,500 years.

Introduction

Molecular studies have identified genetic relationships among the present-day human populations. However, population history is still in controversy; migration and admixture in the past make it difficult to interpret these relations in a straightforward manner when examining the origin of modern humans and their expansion across the earth. Genetic research on ancient populations is therefore absolutely requisite for disclosing past events and investigating population history. Direct analysis of the Neanderthal DNA has supported the dispersal of modern humans out of Africa, showing its mtDNA sequence to be outside the variation of present-day human populations (Krings et al. 1997).

Here we investigated temporal changes in genetic structure of human populations during the past 2,500 years in China using mtDNA sequences. All samples were collected in Linzi at the lower reaches of the Yellow River in China. In a previous study (Oota et al. 1999b), we examined DNA from the human remains excavated from the 2,000-year-old site of Linzi. In the present study, we extracted DNAs from the human remains excavated from the 2,500-year-old site of Linzi and the present-day Han Chinese living in Linzi. We determined nucleotide sequences of their mitochondrial D-loop regions and compared genetic structures of the three populations that lived in the same location in different periods by evaluating the frequency distributions of the radiating haplotype groups and the genetic distances among the populations, including the present-day Eurasian populations.

Materials and Methods

Sample Collection

All three populations were sampled in Linzi, which is now part of the city of Zibo in Shandong Province of China. In a previous study (Oota et al. 1999b), we examined DNA from human remains found at the 2,000-year-old Yixi site of Linzi. In the present study, DNA was extracted from bone samples of 63 individuals collected at the 2,500-year-old Liangchun site of Linzi, after receiving authorization from the Cultural Relics Bureau of the People's Republic of China.

These sites have been dated to the Spring–Autumn (770 B.C.–403 B.C.) and the Han era (206 B.C.–A.D. 220) in China, respectively, on the basis of the

archaeological finds (earthenwares) excavated. To examine the present-day population, we collected blood samples from 50 Han Chinese individuals living in Linzi whose parents were both born there.

Ancient DNA Extraction and Amplification

The bone samples were exposed to ultraviolet radiation to destroy possible contaminating DNA on their outer surfaces. Then, the DNA was extracted from the spongy layer of the bone as previously described (Kurosaki, Matsushita, and Ueda 1993; Oota et al. 1995, 1999a, 1999b).

PCR amplification was carried out in 40 µl of a reaction mixture containing 10 mM Tris-HCl (pH 8.3), 2 mM MgCl₂, 50 mM KCl, 200 mM each of dNTP, 20 pmol of each primer, and 2 U of Taq polymerase (Ampli-Taq Gold, PE Biosystems). PCR began with at 95°C for 9 min, followed by 40 cycles of 94°C for 30 s, 55°C for 30 s, and 72°C for 1 min.

To verify the reliability of the experiments, negative controls containing all of the reagents but without remains/DNA were included in each DNA extraction/PCR run. PCR products purified on spin columns (S-300, Pharmacia) were directly sequenced for both strands using a commercial kit (FS Taq DyeDeoxy Terminator Cycle Sequencing Kit, PE Biosystems).

Phylogenetic Analysis

The phylogenetic network of haplotypes and the population tree were constructed using the network construction (Bandelt et al. 1995) and the neighbor-joining (Saitou and Nei 1987) methods, respectively. In addition to the nucleotide sequences determined in this study, we used mtDNA sequence data from four central Asian (Comas et al. 1998) and five European (Richards et al. 1996) present-day populations and the data from our previous paper (Oota et al. 1999b).

Nucleotide diversity (the mean of pairwise nucleotide differences per site) and evolutionary distances (net values of nucleotide substitutions) between populations (Nei 1987) were calculated using the program dnapopdist, which was newly developed for this study. The neighbor-joining tree was drawn using the program Dendromaker, version 4.1 (Imanishi 1998), and the midpoint rooting method.

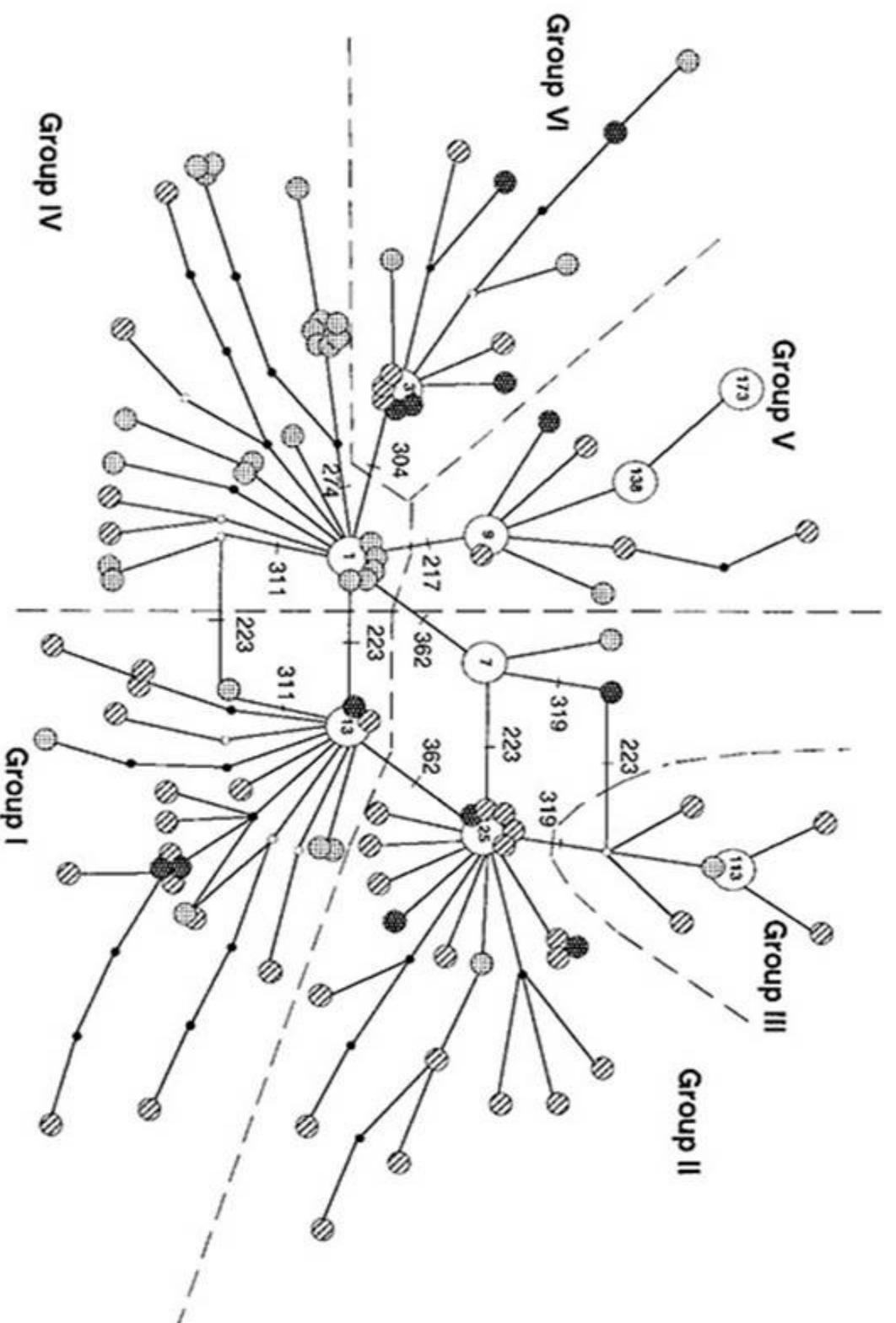


FIG. 1.—A phylogenetic network. Open circles represent distinct mtDNA types found in present-day Asian and circum-Pacific populations, and full circles represent mtDNA types that are absent from those populations. Shaded circles represent mtDNA types seen in the 2,500-year-old to present-day Linzi people in China. Larger circles represent backbone types 1, 3, 7, 9, 13, 25, 113, 138, and 173. The numbers on the branches are the nucleotide positions at which substitutions have occurred (add 16,000 to these numbers to obtain the CRS positions). Reticulations in the network indicate the existence of incompatible nucleotide configurations.

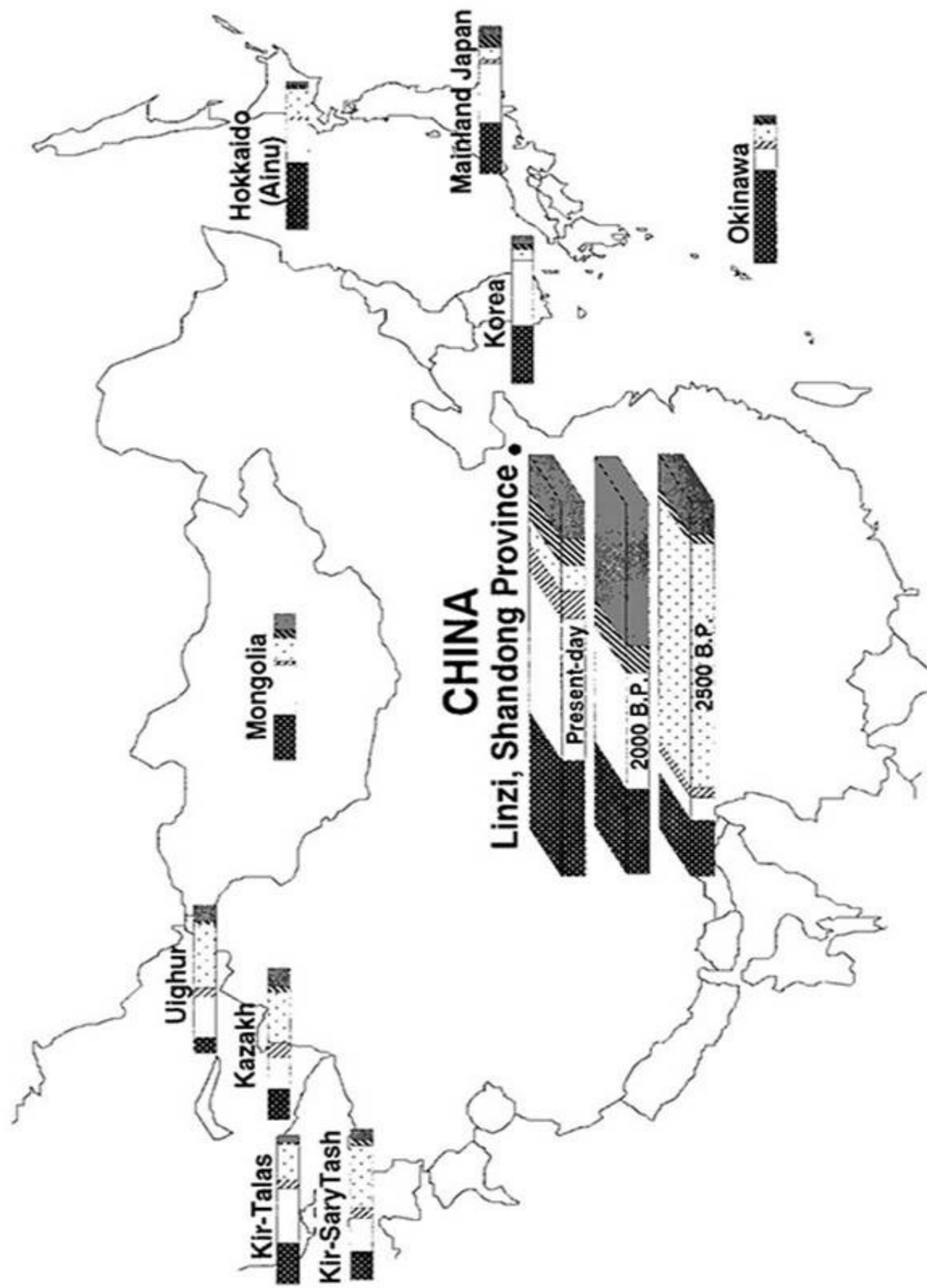


FIG. 2.—Geographic distribution of six radiation groups in the east-central Eurasian continent. Radiation groups I–VI are shown from left to right.

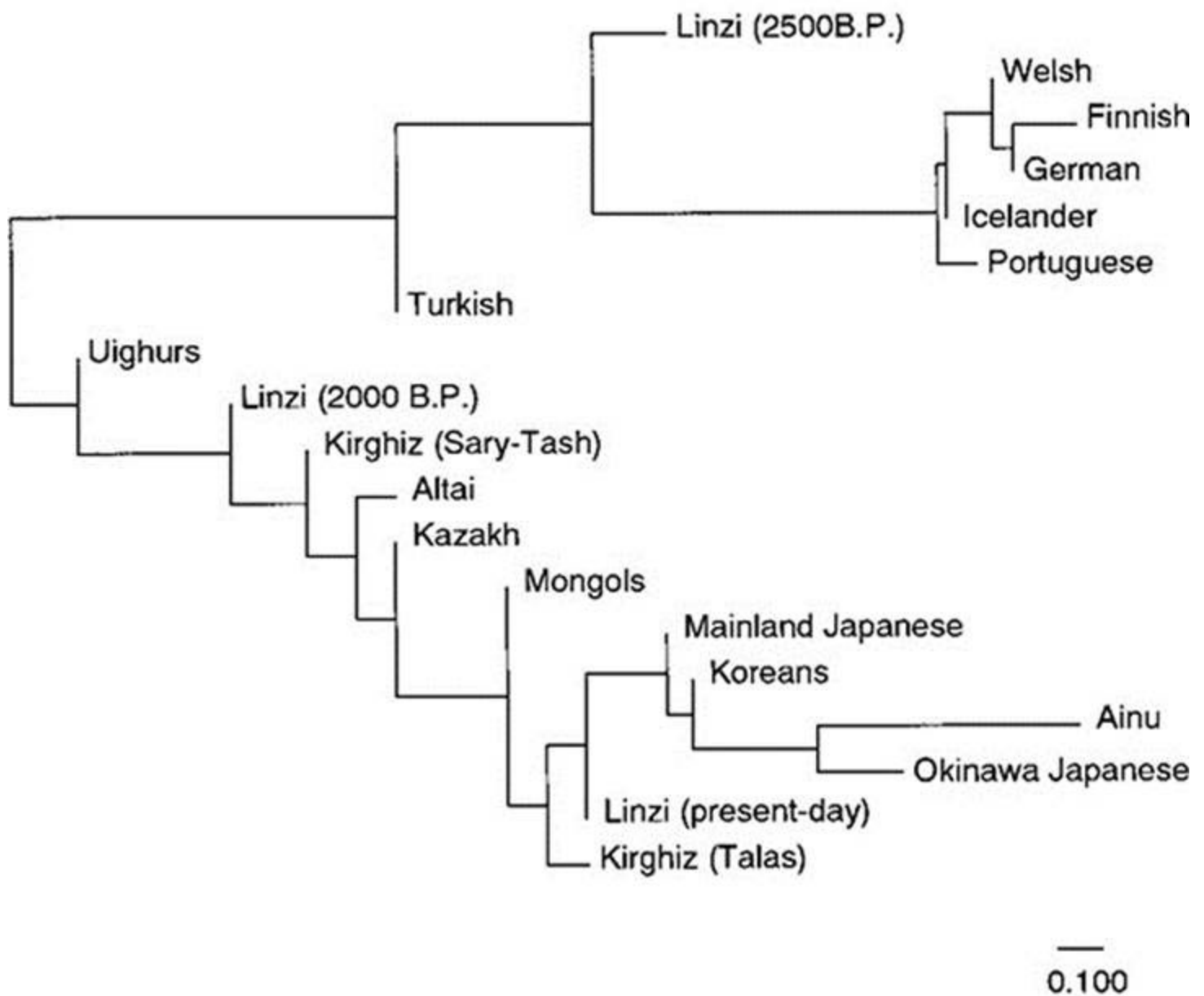


FIG. 3.—A neighbor-joining tree for 19 human populations. Branch lengths are proportional to genetic distances.

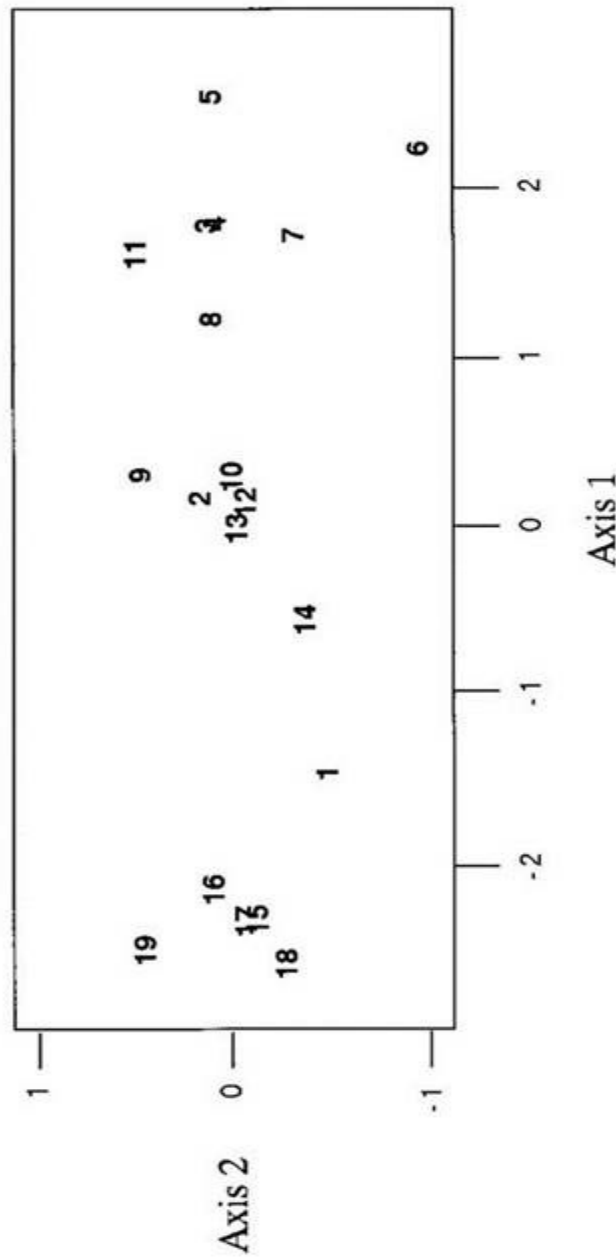


FIG. 4.—The multidimensional scaling of 19 human populations. Populations are designated as follows. 1: the 2,500-year-old Linzi population; 2: the 2,000-year-old Linzi population; 3: the present-day Linzi population; 4: mainland Japanese; 5: Koreans; 6: Ainu; 7: Okinawa Japanese; 8: Mongols; 9: Altai; 10: Kazakh; 11: Kirghiz (Sary-Tash); 12: Kirghiz (Talas); 13: Uighurs; 14: Turkish; 15: Portuguese; 16: Icelandic; 17: German; 18: Finnish; 19: Welsh.

Results and Discussion

Ancient DNA samples are usually damaged and fragmented, and sequences of less than a few hundred nucleotides should be amplified by PCR. Some unknown molecules are difficult to remove and can inhibit PCR when extremely small amounts of DNA extracted from ancient remains are being amplified.

Overlapping DNA regions must be sequenced to assess the reliability of the results. Therefore, we analyzed hypervariable region I of the mtDNA by PCR using two sets of primers that amplify the overlapping MT1 (positions 16190–16422) and MT4 (positions 16135–16366) regions.

We successfully amplified and sequenced both of these DNA sequences for 40 of the 63 2,500-year-old remains from the Liangchun site. The nucleotide sequences of both strands in each DNA region were completely complementary in all of them. However, the nucleotide sequences of the overlapping regions of MT1 and MT4 were not identical in 6 of the 40 samples; those six samples were excluded from the subsequent analysis.

Since heteroplasmy due to length variation has been reported for mtDNA sequences (Bendall and Sykes 1995), a cytosine tract (positions 16184–16193) was excluded from the comparison, as it was in our previous analysis of DNA from 2,000-year-old human remains (Oota et al. 1999b). The nucleotide sequence data reported in this paper will appear in the DDBJ/EMBL/GenBank nucleotide sequence databases with the accession numbers AB031108–AB031191.

In ancient DNA analyses, both the sequence length that can be amplified and the number of samples available for analysis are limited, problems that are not encountered in studies of present-day DNA samples.

Therefore, we first constructed a phylogenetic reference network using the 185-bp MT1 and MT4 nucleotide sequences (positions 16194–16378) of 1,298 present-day Asian and circum-Pacific individuals.

Then, we traced the genealogy of the mtDNA sequences of the ancient human remains. Based on the phylogenetic network, we identified six radiation groups. These six groups can be characterized by the five nucleotide sites 16217, 16223, 16304, 16319, and 16362 (see Oota et al. 1999b; more details will be published elsewhere).

Groups I–IV have sequences TTTGT, TTTGC, TTTAC, TCTGT, CCTGT, and TCCGT, respectively. We would like to note that haplotype 1 of figure 1 is the

same as the Cambridge reference sequence (CRS) (Anderson et al. 1981). It should also be noted that haplotype 7 and its offspring are not clearly classified into group II according to those five nucleotide sites because of a reticulation (see fig. 1). We did find the same phylogenetic relationship for the longer sequence data as for the 185-bp sequence data.

Based on this present-day reference network, we constructed a network of the mtDNA sequences of the two ancient populations and the present-day people of Linzi (fig. 1). Ten individuals of the 2,500-year-old Linzi population had mtDNA type with 16274A; this mtDNA type was not found in either the 2,000-year-old or the present-day Linzi populations.

Sixty-five percent (22 of 34) of the individuals of the 2,500-year-old Linzi population belong to group IV, whereas none of the 2,000-year-old population and only 8% of the present-day Linzi population belong to that group. In contrast, 38% (5 of 13) of the 2,000-year-old Linzi population belong to group VI, compared with only 9% and 10% of the 2,500-year-old and the present-day Linzi populations, respectively.

The 2,000-year-old and present-day Linzi populations showed high frequencies for group I (23% and 30%, respectively) and for group II (31% and 36%, respectively). Other present-day east Asian populations, including Mongols, Koreans, and mainland Japanese, also have high frequencies for groups I and II (fig. 2).

Heterogeneity of substitution rate for the human mtDNA D-loop region has been known (e.g., Excoffier and Yang 1999; Meyer, Weiss, and von Haeseler 1999), and sites with high rates, such as 16223, 16311, and 16362, in fact caused reticulations, observed in the phylogenetic network of figure 1. Backward mutations occurring at those high-rate sites may cause erroneous classification of the six groups defined above.

However, relative substitution rates of those sites are about four times as high as the average rate (Excoffier and Yang 1999), and the effect of “contamination” caused by backward mutations may be relatively small. In any case, frequency estimates of the six groups should be considered as a rough measure for comparing different human populations.

We also estimated the nucleotide diversity within each population and the genetic distances between the populations. We used the 172-bp mtDNA sequence data for comparison due to the lack of 13-bp data (positions 16366–16378) in the present-day European populations.

The nucleotide diversities were 0.020, 0.022, and 0.027 for the 2,500-year-old, the 2,000-year-old, and the present-day Linzi populations,

respectively. Nucleotide diversities within the other present-day populations were similar (range 0.011–0.027).

The smallest genetic distance for the present-day Linzi population was that from the Mongols, followed by those from mainland Japanese and Koreans. Surprisingly, the three smallest genetic distances for the 2,000-year-old Linzi population were from the present-day central Asian populations: the Kirghiz (Sary-Tash), followed by the Kazakh and the Uighurs.

Even more surprisingly, the three smallest genetic distances for the 2,500-year-old Linzi population were from the Turkish, Icelandic, and Finnish, rather than from the east Asian populations. The results indicate that the genetic backgrounds of the three populations in Linzi are distinct from each other. Figure 3 shows the phylogenetic tree based on those genetic distances; present-day populations from east Asia, including the present-day Linzi population, form a cluster, which is consistent with their geographical distribution. However, the 2,000-year-old Linzi population lies outside the present-day east Asian cluster, and the 2,500-year-old Linzi population clusters with the present-day European populations.

The multidimensional scaling method was also applied to the genetic distance matrix data (see fig. 4). The overall constellation of the 19 populations is quite similar to that of the neighbor-joining tree of figure 3. This two-dimensional scattergram explains 96.2% of the variation, and the significant portion is already explained by horizontal axis 1. Because the present-day European populations are on the left side and the present-day east Asian populations are on the right side, this representation can be equated to the geographical map of populations, except for the two ancient populations in China.

This strengthens the very odd location of the 2,500-year-old Linzi population.

It should be noted that the population distance analysis is based only on sequence differences within and between populations. Therefore, ambiguity of the phylogenetic relationship of mtDNA haplotypes as represented by a network with reticulations (see fig. 1) does not cause serious problems in the population analyses.

We compared the genetic structures of three populations that lived in the same location during three separate historical periods and found that the genetic structure of the inhabitants of Linzi has changed greatly over time. The period of Chinese history that dates to 2,500 years ago corresponds to the transition period from the Spring–Autumn era to the Warring States era, and

the period around 2,000 years ago was in the middle of the Han era. Linzi, our sampling location, was the capital of the feudal state Qi in the Spring–Autumn and the Warring States eras. Qin, one of the feudal states during those periods, conquered other states, including Qi, and established the first unified nation in China. Subsequently, the Han dynasty followed Qin after great disturbances of war. Therefore, our finding that the population structure of Linzi changed drastically during those periods can be concordant with these historical events.

The similarity between the genetic structures of the 2,500-year-old Linzi population and the present-day European populations indicates that there was a genetic shift in the Linzi area from a European-like population to a population more like those found in present-day east Asia, probably caused by migration. This is in accord with the existence of the Eurasiatic superfamily languages, which surround a linguistically unique Sino-Tibetan language, the present-day Chinese language (Ruhlen 1987, 1994; Cavalli-Sforza, Menozzi, and Piazza 1994). Future molecular studies of ancient populations will help us discover the places and times of human diversification and the migration routes of ancient populations.

Acknowledgments

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MASAMI HASEGAWA, reviewing editor

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3. Brief communication: Two-rooted lower Canines—A European trait and sensitive indicator of admixture across Eurasia

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Keywords:

* dental morphology;

* two-rooted lower canines;

* East Asia;

* migration

Abstract

With the exception of Carabelli's trait, the European dentition is better known for the morphological traits that it does not exhibit rather than the ones that it does.

One root trait, however, runs counter to the characterization of reduced and simplified European crowns and roots.

Although a rare trait in general, two-rooted lower canines are much more common in Europeans than in any other regional grouping and, given adequate sample sizes, can be useful in evaluating gene flow between Europeans and neighboring groups.

In European samples, two-rooted lower canines consistently exhibit frequencies of 5–8%.

In our sample from northern Spain, the trait attains a frequency of almost 10%.

In contrast, in Sub-Saharan Africans the trait is virtually unknown while in Asian and Asian-derived populations, it varies between 0.0 and 1.0%.

Here we show that two-rooted canine frequencies for new migrants along the western frontiers of China and Mongolia ranged from 0–4%.

These data suggest European-derived populations migrated into western China (Xinjiang Province) and Mongolia (Bayan Olgii Aimag) sometime during the late Bronze age (1000–400 BCE).

One of the major concerns of Alexandersen (1963) regarding two-rooted lower canines revolved around the issue of “atavism.”

This term, rarely used today, begs the question of whether or not this double rooted form was common at one time, then disappeared, only to reappear sometime later.

Swindler (1995) notes that “the deciduous and permanent canines in the majority of living primates have a single root.”

This suggests that two-rooted lower canines are not the ancestral condition in anthropoids or hominoids.

Rather, the phenotype is a derived condition, found primarily in recent human populations distributed across Western Eurasia.

The presence of the two-rooted canines in East Asia may provide some clue as to the eastward migration of new populations into China and Mongolia.

The largest numbers of individuals with this trait are concentrated along the western and northern frontiers of China and Mongolia.

Archaeological excavations support the large scale movement of people into this area during the Bronze age (ca. 2200 BCE–400 BCE).

Burial artifacts and settlement patterns suggest cultural and technological ties to the Afanasevo culture in Siberia, which in turn is linked archaeologically, linguistically, and genetically with the Indo-European Tocharian populations that appear to have migrated to the Tarim Basin ca. 4,000 years ago (Ma and Sun, 1992; Ma and Wang, 1992; Mallory and Mair, 2000; Romgard, 2008; Keyser et al., 2009; Li et al., 2010).

The appearance of a new population on the western frontier also supports the findings of previous research in cranial metrics, dental nonmetrics, and DNA. Using cranial metrics and archaeological dating, Han (1994) hypothesized the earliest large-scale migration into western China occurred during the early Bronze age (2000 BCE) from Central Asia or southern Siberia.

Dental nonmetric data also support multiple migrations into western China (Xinjiang Province) from Central Asia during the Bronze age to Iron age (Lee,

2007; Zhang, 2010).

mtDNA studies on archaeological and modern population samples from Xinjiang Province show heterogeneous Asian and European genetic signatures dating from the Bronze age to the present (Yao et al., 2004; Cui et al., 2010; Zhang et al., 2010; Li et al., 2010).

As the frequency of two-rooted canines is highest in European samples and low to nonexistent in Asians, we propose this trait was introduced into East Asia by Indo- European speaking groups or their affines crossing the western frontier of China and Mongolia.

Further data are needed to clarify aspects of these population movements, including the identity of the migrants, along with the number, routes, and timing of the migrations.

Although two-rooted lower canines cannot offer the precision of DNA in evaluating the ancestry in individual skulls, this trait is a sensitive indicator of admixture wherever Europeans come in contact with Asian or African populations.

As this distinctive trait can be scored with relative ease in large samples, it provides a useful supplemental tool in discerning gene flow between distantly related populations going back many millennia.

4. Trading genes along the silk road: mtDNA sequences and the origin of central Asian populations.

Am J Hum Genet. 1998 Dec;63(6):1824-38.

Comas D, Calafell F, Mateu E, Pérez-Lezaun A, Bosch E, Martínez-Arias R, Clarimon J, Facchini F, Fiori G, Luiselli D, Pettener D, Bertranpetit J.

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Abstract

Central Asia is a vast region at the crossroads of different habitats, cultures, and trade routes. Little is known about the genetics and the history of the population of this region.

We present the analysis of mtDNA control-region sequences in samples of the Kazakh, the Uighurs, the lowland Kirghiz, and the highland Kirghiz, which we have used to address both the population history of the region and the possible selective pressures that high altitude has on mtDNA genes.

Central Asian mtDNA sequences present features intermediate between European and eastern Asian sequences, in several parameters-such as the frequencies of certain nucleotides, the levels of nucleotide diversity, mean pairwise differences, and genetic distances.

Several hypotheses could explain the intermediate position of central Asia between Europe and eastern Asia, but the most plausible would involve extensive levels of admixture between Europeans and eastern Asians in central Asia, possibly enhanced during the Silk Road trade and clearly after the eastern and western Eurasian human groups had diverged.

Lowland and highland Kirghiz mtDNA sequences are very similar, and the analysis of molecular variance has revealed that the fraction of mitochondrial genetic variance due to altitude is not significantly different from zero. Thus, it seems unlikely that altitude has exerted a major selective pressure on mitochondrial genes in central Asian populations.

[1] ¹ Not only has it done nothing, as the belief goes, but the host nation has wrecked everything and

everyone in its path.

[2] The most extreme example of which is the purported grandiosity of Black “achievements”.

[3] Not that this needs to be mentioned, but, should any reader have failed to catch on, this is the marginalized group alluded to above.

[4] The initial interactions of the Europeans with the New World aborigines revealed that the indigenes gave a god-like status to those with Nordic traits.

[5] The reader probably needs no reminder of the fact that non-Whites take great pride in having offspring and family members with Nordic features, such as green eyes, light skin, and fair hair.

[6] He is depicted in Asian art as a bald-headed, bearded, hairy, bushy eye-browed, round-eyed White man with elongated ear lobes, usually in the stance of meditation covered by a robe.

[7] Liang Kai's *Shakyamuni Emerging from the Mountain* (early 13th cent.).

[8] The ancient kings of the Silla kingdom (57 B.C. - 935 A.D.) in Korea believed themselves to be of the warrior caste. Therefore, they adopted Buddhist names (Lee, 1969).

[9] The Silla capital was named after Buddhist themes, as is modern-day Seoul.

[10] It stretched from Tajikistan down to Pakistan and east to northern India.

[11] For biographies and achievements of said monks see Zürcher (1972).

[12] On page 154 of J. C. Cleary's work (1988), a fourteenth century Korean poem reads:

Seeing off an Indian Monk

“From India, a true son of Buddha

His bodily existence as free as the white clouds

I entrust these words to the mountains and the waters

You must open your barbarian blue eyes and look.”

[13] One translator of *sutras* into Chinese, Buddhayaśas of Kashmir or Kabul (active 408-412 A.D.), was known as the “Red-Bearded/Red-Mustached/Red-Haired Barbarian” (Pelliot, 1923; Soothill and Hodous, 1969; Werner, 1977).

[14] Or, Scythians.

[15] Siddhartha Gautama, or, the Buddha.

[16] Yang, H. C. (1984).

[17] Yang, H. C. (1984) says that Bodhidharma was Persian.

[18] Canton.

- [19] Addiss (1989) claims that “reed” is a mistranslation of “reed boat”.
- [20] Another Chinese legend claims Shen Nung (ruled ca. 2737 B.C.) discovered tea (Werner, 1977; Yü, 1974).
- [21] Grand Master Jhoon Rhee wrote, “I set my goal to introduce Tae Kwon Do (a Korean martial art) in America, because I fell in love with American blonde moviestars”; see <http://www.jhoonrhee.com/philosophy.html>.
- [22] According to Thích Nhất Hạnh (2001), a “Vietnamese” monk, Tang Hôi, and not Bodhidharma, first brought Meditation Buddhism to China. Interestingly, Thích Nhất Hạnh states that Tang Hôi’s father was Soghdian. Soghdians are Nordics as depicted in the Bezeklik murals (Day, 2001; Mallory and Mair, 2000).
- [23] Both monks and nuns use the term Thích (pronounced “tit”) as a titular prefix to their names in order to denote that they belong to the Saka tribe of the Buddha (Dung, 2006). This is also done in China, Korea, and Japan.
- [24] Jesus also said, “The Kingdom of God is within you.” (Luke, XVII: 21).
- [25] “The commonest subject of paintings in Japan is Mt. Fuji and Bodhidharma” (Awakawa, 1970, page 31).
- [26] Even Chinese painting was influenced by Meditation Buddhism (Suzuki, 1953).
- [27] Bashō (1644-1694), the greatest writer of haiku, was a Zen devotee (Suzuki, 1953).
- [28] Such as smoking, where the tobacco industry made Bodhidharma the “wooden Indian of Japan” (Scherer, 1933).
- [29] The popular “light saber” wielding Jedi in Star Wars movies are derived from the Japanese martial art of sword fighting, which is influenced by Zen, and thus, Bodhidharma.
- [30] If one looks carefully at the Samurai in Japanese paintings, one will notice their very decidedly un-Mongoloid features: oval-faces, noses inclining to aquilinity, and beardedness. The Japanese - and in lesser numbers, the Korean - ability to grow full beards is also telling of ancient White admixture.
- [31] This list also included Japanese emperors and shoguns (McFarland, 1987).
- [32] These are found even in China, Korea, and India (McFarland, 1987)!
- [33] Dr. Gabi Greve has exhaustively cataloged an encyclopedia of Bodhidharma-ana at [“http://darumasan.blogspot.com/”](http://darumasan.blogspot.com/).
- [34] According to Abbas (2003), the Pallavas were Parthians who hailed from Iran.
- [35] Some might have noted the similarity of Pallava to the Iranian Pahlavi; a form of Middle Persian and the surname of the last shah.
- [36] Abbas (2003) states, “The Parthian origin of Pallavas also provides an explanation for the presence of tall, fair-skinned members of non-Brahmin castes in Tamil Nadu and other Dravidian states.”

- [37] Its capital was Kanchipuram: "one of the most important strongholds of Indian Buddhism" (Zvelebil, 1987). It was also a center of great learning, missionary activity, and pilgrimage. In fact, it was even visited by famous Chinese monks.
- [38] Zvelebil (1987) claims that Bodhidharma was a contemporary of either the Pallavaking Skandavarman IV (460-480 A.D.) or Nandivarman I (480-510 A.D.)
- [39] Zvelebil (1987) also makes note that Hakuin's famous, formerly believed to be self-invented, (a Zen saying used to invoke spiritual awakening) is also found in southern Indian adages. He believes that this could not have been an indigenous Japanese creation, but one derived from India's Buddhist Empire.
- [40] Actually, there is more than one martial art native to that region: silambam, or stick fighting, is another (Raj, 1975).
- [41] Though this art was crystallized in the eleventh or twelfth centuries A.D. (Zarrilli, 2003).
- [42] According to Reid and Croucher (1983), there is a "high degree of correlation" between the ancient Indian and modern Chinese and Japanese teachings concerning the locations of 107 or 108 vital spots on the human body used to injure or kill an opponent.
- [43] Many non-Whites (from Canada to the jungles of South America and out to both Polynesia and Melanesia) have myths about Nordic culture heroes enlightening them.
- [44] Stunningly, Mayan noblemen are shown wearing fake goatees and artificial aquiline noses to symbolize their nobility (Bailey, 1994).
- [45] On page 100 of *Unexpected Faces in Ancient America* (1975), von Wuthenau writes, "In an oligarchic society the reliance on correct racial descent was of the utmost importance and probably led to a strange custom by the Maya of building up the protruding curvilinear line of their noses by artificial means. The nobler the individual, the finer and more pronounced the nose. In more vulgar modern language, we could say the Maya had a "Mayflower complex."
- [46] Recently, Saturno (2006) discovered the oldest Mayan mural (1st c. B.C.) yet found that depicts a nobleman as the Corn God donning a fake goatee. Though the Mayan has a wisp of a black moustache, his artificial goatee is red; see "<http://isepp.org/Pages/06-07%20Pages/Saturno.html>".